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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Negro Our Aryan Brother—Pt.. Chamupati M. A.

Some Thoughts on Ancient Indian Culture and Civiiization—Dr. Radhakumud Mukerji M. A., PH. D.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE ARYA SAMAJ & HINDUISM.

(By Mr. Kalinath Roy).

The old notion that the Arya Samaj is an enemy of Hinduism seems still to persist, sometimes in unexpected quarters. Yet the notion is absolutely and demonstrably without foundation. The present writer cannot pretend to a detailed knowledge of the Samaj, its teachings and its activities, but such general knowledge of them as he shares with the man in the street suffices to show that the Arya Samaj, so far from being an enemy of Hinduism, has nothing in it except Hinduism in one of the purest forms. Both Hinduism, as we know it to day and the Arya Samaj, which is a much more recent thing, have had a large volume and variety of accretions due to historic as well as sociological causes, but in essence and in substance both are directly traced to the Vedas which both regard as revealed books, and the absolute supremacy of which both accept in all matters pertaining to religion. Indeed so far as the Arya Samaj is concerned, its principal teaching in the sphere of religion may be summed up in the simple words "Back to the Vedas." The Arya Samaj is not the first body in history that has adopted this watchword. It has been the watchword all through the ages, of all except those whose point of

TRIPS.

Some of the members of the staff went to Cawnpore to attend the various functions that were to take place in the last week of December. A few students together with a couple of professors went to Mussoorie for 3 days to enjoy the sight of snow-clad peaks and of snow-fall also if possible. A few students of the first and second year classes went to a village about sixteen miles from the Gurukula to inquire into the facts regarding a miracle that was said recently to have been wrought by some Sadhus in the village. It was rumoured that water possessing therapeutic efficacy had begun to ooze out of the parched bed of a well which had been dry for centuries. People of all villages, within a circuit of twenty miles and more were thronging daily to bathe in and drink the water. The students went after taking their food at about ten A. M. They inquired into the facts, carefully sifted the evidence and came to the conclusion that a bushel of exaggeration and fiction had been mixed up with a grain of fact. They returned the same evening.

THE ANNIVERSARY.

The next Anniversary of the Gurukula Kangri will come off in Easter Holidays about the beginning of April in the Gurukula gardens at Mayapur, Hardwar.

THE WEEKLY SERMONS.

Every Sunday morning a big Havan is performed in the Yajnashala. It is attended by all the Brahmacharis and members of the staff. The usual daily Havan performed every morning in each class is, therefore, not performed on that morning. After Havan some portion of a Veda is chanted in chorus. In the end, Principal Rama Deva gives an exposition of a Veda Mantra. His expositions are so beautiful and convincing that they generate a profound reverence in the hearts of all listeners for the Vedas. The function lasts about two hours and is very solemn and elevating.

view was purely rationalistic, who sought to rescue the Hinduism of their time from the prevailing darkness of ignorance and debasing superstition. At all such times the analytic mind of the Hindu has tried to pierce through accretion which time and circumstances have reared up to the fundamentals of his religion, the religion of the Vedas. The Arya Samaj is only the latest effort in the same direction, though for that very reason, it is perhaps the most elaborate and systematic of all such attempts, at any rate in modern times. It is worthy of note, in this connection, that of the ten principal tenets of the Arya Samaj there is only one that is religious as distinguished from moral and ethical; and this one tenet has reference only to the Vedas, the most sacred of Hindu scriptures, and enjoins upon all members of the Samaj the supreme duty of reading the Vedas and teaching them, of listening to recitations from the Vedas and preaching the truth embodied in them. To say of such a community that it is inimical to Hinduism is, on the face of it, absurd. Undoubtedly when the Samaj was first founded it came into collision with popular Hinduism. But this has always been the fate of reformers, whether of one school or another, of those whose golden age is in the future, or of those whose golden age is in some remote past. In both cases a conflict with the actual living present is an inevitable part of the experience of the reformer. What distinguished the Arya Samaj in this respect was that, unlike so many other bodies of reformers, they never took the shafts of the champions of the existing order of things lying down. Aggressive and militant to the core of their being, they withstood these champions to the face just as valiantly and with as much vigour as they withstood the missionaries of other religions. This characteristic has continued in full force till our own time. No Arya Samajist would ever bow down his head to his oppressor, whether in the religious, the social or any other sphere, but would boldly go forward to meet his opponent. His is not the role

of the humble and often silent martyr, but the role of the fierce combatant, who would do deadly killing with political injustice and social tyranny. He neither gives quarters nor asks for them. That is why one hears even now of occasional conflicts between Arya Samajists and Sanatanists. It is not my purpose to distribute praise or blame. I could not do so even if I wished, both because I have not the necessary data before me and because a generalisation in such a matter must necessarily be unsafe. What I want to point out in all seriousness is that the existence of conflicts between the Arya Samaj and Hinduism no more makes the Aryas the enemies of Hinduism than the existence of conflicts between the Protestants or Methodists and other Christian sects makes them the enemies of Christianity. Those who level this charge against the Aryas sometimes take their stand on the known repugnance of the Aryas to call themselves by the name of Hindus. But this is only because they consider that the only right and appropriate name by which all those who believe in the authority of the Vedas should be called is Arya and not Hindu. This last name they maintain is not to be found anywhere in the Hindu scriptures, and the only sanction it can claim is that of history and geography, and not of religion. They may be right or they may be wrong, but it is preposterous on this account to look upon the Arya Samaj as a body hostile to Hinduism and the Hindus in general.

ASPECTS OF ARYAN CIVILIZATION

AS DEPICTED IN THE RAMAYANA.

(By C. N. Zutshi, M. R. A. S.)

I. INTRODUCTORY.

The Message of the Ramayana.

Of all the epic poems in the world the Ramayana and the Mahabharata stand unchallengeably alone and supreme in sublimity of thought and poetic diction. As compared to these Indian epics even the Iliad and the Aenied are but shorter poems and with less lofty ideals and teachings. There is not a single

phase of human life which is to be found reflected, and not a single corresponding theory which is not to be found anticipated, in the Ramayana. In a word it is an authentic record of the various aspects of Aryan Civilization—the moral, the social, the economic, the political and the theological—evolved at the early period of history. My attempt in this article will be to show the message of this great epic by means of quotations from Tulsi Das, reserving the presentation of these aspects of Aryan civilization as depicted in the Ramayana for subsequent articles. The sublime message which runs throughout the book like 'the silken string which runs through all virtues,' is 'Bhakti'—one-pointed devotion towards Shri Ram Chandra whether it be the 'Bhakti' of the son towards the father, of the brother towards the brother, of the mother towards the son, or of the disciple towards the 'guru' yet it is the 'Bhakti' unqualified, unerring and whole-hearted which is the unmistakable message of the Ramayana.

Before I may quote passages from the Ramayana to illustrate my point I feel it necessary to refer briefly to the theory of 'Avatars' as a necessary corollary to the play of 'Bhakti' by the devotees or of 'Prati-Bhava'—opposite or adverse feelings by the enemies or devotionless beings who also incarnate as the 'Bhakts' do, with the 'Avatars.' The Jaina writers whose versions of the Ramayana and the Mahabharata are most rationalistic maintain that 'Avatars' come in opposite pairs on earth as 'Narayana' and 'Prati-Narayana'—the Good Force and the Evil Force, for instance Ravana and Shri Ram Chandra, Shri Krishna and Kans, Hiranya-Kashyapu and Narsingh-Avatar and so forth. The Puranic theory which is part and parcel of the total Puranic theory of the universe, of its manifestation, preservation and dissolution, has it that when an Avatar or an incarnation comes down upon earth he is attended by his 'Bhakts', people who also incarnate with him to help him in his particular work which the time and circumstances necessitating that Avatar may require him to do. And so it was that his father, mother, brother etc., were all Shri Ram Chandra's 'Bhakts', or devotees who had incarnated with him with the definite object of sharing in his great work of pushing forward the wheel of evolution, however humble their positions and however humble their contributions to the great task he had to accomplish may have been.

DASHARATHA AND KAUSHILYA.

It is related that king Dasharatha in his former incarnation was Swayambhava Manu and Kaushilya was his queen Shatarupa in her former incarnation. After their mighty 'tapsya', severe penance, out of extreme Bhakti they had asked for the following boon :—

दान शिरोमणि कृपानिधि, नाथ कहों सत भाव ।
चाहों तुम हि समान सुत, प्रभु सन कवन दुराव ॥

Again,

बन्दि चरण मनु कहेउ बहोरी । अबर एक बिनती प्रभु मोरी ॥
सुत विषयक तव पद रसि होऊ । मोहि बहु मूढ कोहे किन कोऊ ॥
मणि बिन फणि जिमि जल बिन मीना । मम जीवन तिमि तुम आधीना ॥
अस बर मांग चरण गहि रहेऊ । एवमस्तु करुणानिधि कहेऊ ॥

Dasharatha as represented in the Ramayana is the true symbol of sacrifice and absolute love,—

बन्दों अवध भुआल, सत्य प्रेम जिहि राम पद ।
बिछुरत दीन दयाल, प्रिय तन तृण सम परिहरेउ ॥

The amount of sacrifice is well evidenced by the fact of his bearing the heartrending grief of Ram Chandra's separation simply to keep his word even at the cost of his life. His condition in the absence of Ram Chandra is described by Tulsi Das in the following touching lines—

सुनत सुमन्त बचन नरनाहू । परेउ धरणि उर दारुण दाहू ॥
तलफत बिषय मोह मन मापा । माजा मनहु मीन कहँ व्यापा ॥
प्राण कण्ठ गत भयउ भुआलू । मणि बिहीन जिमि व्याकुल व्यालू ॥
इन्द्रिय सकल विकल भई भारी । जनु सर सरसिज बन बिनुवारी ॥

Again the name of Rama was repeatedly on the gasping tongue of Dasharatha:—

हा रघुनन्दन प्राण पिरीते । तुम बिन जियत बहुत दिन बीते ॥
राम राम कहि राम कहि, राम राम कहि राम ।
तनु परिहरि रघुबर विरह, राउ गये सुरधाम ॥

LAKSHMANA.

The devotion of Lakshmana is of quite a different type. He is too weak to bear the burden of 'niti' and too young to consider the weighty principles of 'Dharma' in the light of pure metaphysics. He is not well-up in the knowledge of Shastras to answer to the weighty arguments put forward by Rama inducing him to stay at home in his absence. These arguments seem to Lakshmana to be great obstacles in the way of his companionship with Rama and upset him very much. He can answer them in his boyish way tolerating no

more to dally with the perplexing idea of separation. Lakshmana places his devotion even above his love for his father and mother. Here are his words which truly index the feelings in his heart:—

दीन्ह मोहिं सिख नीक गुसाँई । लागि अगम आपन कदराई ॥
नर वर धीर धरम धुरधारी । निगम नीति के ते अधिकारी ॥
मैं शिशु प्रभु सनेह प्रतिपाला । मन्दिर मेरु के लेहि मराला ॥
गुरु पितु मातु न जानौं काऊ । कहौं स्वभाव नाथ पतियाऊ ॥
जहं लखि जगत सनेह सगाई । प्रीत प्रतीत निगम निज गाई ॥
मोरे सबै एक तुम स्वामी । दीन बन्धु उर अन्तरयामी ॥
धर्म नीति उपदेशिय ताही । कीरत भूति सुगति प्रिय जाही ॥
मन क्रम बचन चरण रति होई । कृपा सिन्धु परिहरिय के सोई ॥

Even after th's when the words of admonition of Rama preventing Lakshmana from following him in exile seemed to him (Lakshmana) to be final, he instantly fell on the ground, and the innocent helplessness to which he gave expression in his despair is simply touching:—

उतर न आवत प्रेम वश, गहे चरण अकुलाइ ।
नाथ दास मैं स्वामी तुम, तजहु तौ कहा बसाइ ॥

This sudden outflow of love from Ram Chandra's 'Bhakti' Lakshmana, soon won Ra na, and he realising the tender feelings of his younger brother allowed him to follow him, lest the separation should prove too strong for his (Lakshmana's) weak nerves:—

करुणासिन्धु स्वबन्धु के, सुनि मृदु बचन विनीत ।
समझाये उर लाय प्रभु, जानि सनेह सभीत ॥
माँगहु बिदा मात सन जाई । आवहु वेगि चलहु बन भाई ॥

These words, bringing to him the happy prospect of Rama's company, had a reviving effect upon Lakshmana's nerves, and he instantly ran to his mother overflowing with boyish glee to take final permission from her.

SUMITRA.

The sacrifice of this lady was also laudable. She was so above head and ears in 'Bhakti' of Rama that she hushed aside all motherly feelings and pangs of impending separation with her own son Lakshmana, and in response to Laksmana's request to be allowed to follow Rama in exile gladly

granted him permission. Her part was admirable indeed. She clearly said that her own son had no business in Oudh if Rama and Sita went to the forests. She was positively of opinion that a barren woman was better than one who had a son who was not devoted to Rama. Here are her admirable words which unmistakably breathe of her true sacrifice and unstinted love for Rama:—

तात तुम्हार मात वैदेही । पिता राम सब भाँति सनेही ॥
अवध तहाँ जहँ राम निवासू । तहाँ दिवस जहँ भानु प्रकासू ॥
जो पै सीय राम बन जाहीं । अवध तुम्हार काज कछु नाहीं ॥
पूजनीय प्रिय परम जहाँते । मानहि सबहि राम के नाते ॥
अस जिय जान संग वन जाहू । लेहु तात जग जीवन लाहू ॥
पुत्रवती युवती जग सोई । रघुवर भगत जासु सुत होई ॥
न तरु बाँझ भलि वादि वियानी । राम विमुख सुत ते हित हानी ॥

BHARATA.

Bharata is the 'Bhakti-hero' of the Ramayana. He led a life of severe penance for full 14 years, the period for which Rama remained exile. His self-abnegation—'tyag' was simply marvellous, his austerities rigid and sincere. Even amid the kingly wealth and pomp he led a life of perfect denial like a 'yogi'. He was actually pining in the absence of Rama; his reverence for Rama great, his 'Bhakti' unparalleled:—

नन्दिग्राम करि पर्ण कुटीरा । कीन्ह निवास धर्म धुर धीरा ॥
जटाजूट शिर मुनि पट धारी । महि खनि कुश साथरी संभारी ॥
असन वसन वासन व्रत नेमा । करत कठिन ऋषि धर्म सप्रेमा ॥
भूषण वसन भोग सुख भूरी । मन तन बचन तजे तृण तूरी ॥
अवध राज सुरराज सिहाहीं । दशरथ धन लखि धनद लजाहीं ॥
तेहि पुर बसत भरत बिनुरागा । चंचरीक जिमि चंपक बागा ॥
रमा विलास राम अनुरागी । तज तव मन इव जन बड़ भागी ॥

राम प्रेम भाजन भरत, बड़ी न यह करतूती ।
चातक हंस सराहियत, टेक विवेक विभूति ॥

देह दिनहिं दिन दूबरि होई । घट न तेज बल मुख छबि सोई ॥
नित नव राम प्रेम प्रण पीना । बढ़त धर्म दल मन न मलीना ॥

Bharata, the true image of renunciation, would not seat himself on the throne left vacant by his exiled brother, and would administer the kingdom merely as a minister taking orders from the wooden shoes of his exiled brother :-

नित पूजत प्रभु पांवरी, प्रीत न हृदय समाति ।
मांग मांग आयुस करत, राज काज बहु भान्ति ॥

When Bharata with his brother Shatrughna was wandering in the forests in search of Rama he was melted into tears on hearing the words of 'Nishad'—the boatman—pointing out to him the grove of trees underneath which Rama, Sita and Lakshmana had halted during their wanderings:—

बट छाया वेदिका बनाई । सिय निज पाणि सरोज सुहाई ॥
जहं बैठे मुनिगण सहित, नित सिय राम सुजान ।
सुनहिं कथा इतिहास सब, आगम निगम पुरान ॥
सखा बचन सुनि बिटप निहारी । उंमगे भरत बिलोचन वारी ॥

The two brothers were delighted to see the footprints of Rama's feet just as a pauper is delighted to find the philosopher's stone. Tulsi Das says :—

करत प्रणाम चले दोउ भाई । कहत प्रीति शारद सकुचाई ॥
हर्षहिं निरखि राम पद अंका । मानहु पारस पायउ रंका ॥

The intensity of Bharata's love for Rama may be guaged from the following plaitive wail of Bharata heard from his cave of penance in Nandgaon :—

कारण कवन नाथ नहिं आये । जानि कुटिल प्रभु मोहि बिसराये ॥
अहह धन्य लक्ष्मन बड़ भागी । राम पदारबिन्दु अनुरागी ॥
कपटी कुटिल नाथ मोहि चीन्हा । ताते नाथ संग नहि लीन्हा ॥
जो करणी समझें प्रभु मोरी । नहीं निस्तार कल्पशत कोरी ॥
जन अवगुण प्रभु मान न काऊ । दीनबन्धु अति मृदुल स्वभाऊ ॥
मोरे हिय भरोस दृढ़ होई । मिलिहहिं राम शकुन शुभ होई ॥
बीति अवध रहे जो प्राणा । अधम कवन जग मोहिं समाना ॥
राम विरह सागर महँ, भरत मगन मन होत ।
विप्र रूप धरि पवन सुत, आय गये जिमि पोत ॥

बैठे देखि कुशासन, जटा मुकुट कृशगात ।
राम राम रघुपति जपत, स्रवन नयन जल जात ॥

The 'Bhakti' which Tulsi Das preaches through the Ramayana and which is exemplified in the lives of its characters is not emotion; it is not an expression of the mortal part of human nature. The kind of 'Bhakti' the poet sings through the pages of his immortal poem is contained in the following lines of his wherein he refers to the meeting of Bharata and Rama thus:—

उठे राम सुनि प्रेम अधीरा । कहुँ पट कहुँ निषन्गधनु तीरा ।
परम प्रेम पूरण दोऊ भाई । मन बुधि चित अहि मिति बिसराई ॥

It is that supreme love for the object of devotion in which the 'mana', the 'budhi', the 'chit' and the 'ahankar' are all drowned. And it is this kind of 'Bhakti' which really lies at the root of all asceticism and is the chief force which goes to nourish the spiritual powers of the devotee to attain him to perfection and self-mastery, and crowns his life with eternal felicity. It is in short through the 'maraga' of this kind of 'Bhakti' that flesh and blood, however sinful, can attain to the heavenly peace and get released from the bondage of births and rebirths—the only highest goal of human existence. This sublime 'Bhakti' is the unerring message of the Ramayana—the chief burden of Tulsi Das' song.

THE PARABLES OF JESUS.

III.

(By Mr. Mahesh Chandra Ghosh).

In the first two articles we commented on 15 parables. In this we shall discuss ten parables.

(16)—UNPROFITABLE SERVANTS.

Jesus said:—

"But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he will come in from the field, 'Come straightway and sit down to meat,' and will not rather say unto him 'Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink'? Does he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all

the things that are commanded you, say, we are unprofitable servants ; we have done that which it was our duty to do." Lk. XVII. 7—10.

Bruce calls it " The Parable of extra service ; or the exacting demands of the kingdom and the temper needful to meet them." (Parabolic Teaching : p. 168).

The objectionable nature of this parable can be understood only by a *free* man living in a free country. Let us quote the remarks of a Briton. Bruce says :—

" On the surface it wears a harsh, and if one may venture to say so, un-christ-like aspect. It seems to give a legal, heartless, inhuman representation of the relations between God and man, and of the nature of religion. God appears as an exacting task master or slave-driver, who requires His servants, already jaded with a full day's toil in the fields to render Him extra house-hold service in the evening, before they get the food and rest which their bodies eagerly crave. And the Master is ungracious as well as unmerciful. He doth not thank His weary slaves for their extra service in the form of attendance at table, but receives it as a matter of course. Then, finally, those servants are required to submit to this merciless and ungracious treatment without complaint or surprise, as quite right and proper, nay, they must even go the length of making the abject acknowledgment that in all their toil day and night, they have been unprofitable servants, and at most have done no more than their statutory duty." Ibid : pp. 169—170.

Then Bruce says :—" Some interpreters of note have sought an escape from the difficulties of the parable by finding in it not a *pre*-scription but a *de*-scription, of legal religion. We are told, that is, not how we ought to serve God, but how men of legal spirit, hirelings, mercenaries, such as the Pharisaic Jews, do serve God and how *their* service is estimated by God " (p. 170). " Another expedient," continues Bruce, " for getting out of the difficulty, proposed by a different class of expositors, is to suppose that the parable teaches not how God *does* deal with any of his servants, but how He *might*

deal with all. He might treat all in justice as worthless slaves ; but that He does not we know, not indeed from this parable, but from other places of Scripture " (p. 171).

Then he remarks. " Neither of these interpretations hits the mark " (171).

And he defends the parable thus :—

" The purpose of this parable is..... .....to set forth the exacting character of the demands which the kingdom makes on its servants and to inculcate on the latter only that the work of the kingdom may be better done, and may not be hindered by self-complacency. " pp. 171—172.

This is exactly what the slave dealers used to say in defence of slavery. But those days are gone.

Bruce says :—" In societies where slavery prevails the slave is treated as the parable represents—as one who has no rights, and who therefore, do what he will, can be no profit to his master and can have no claim to thanks." p. 175.

Now Jesus was born and bred up in such a society and not being a slave, necessarily sided with the slave-owners, and found nothing objectionable in slavery and in the treatment accorded to the slaves by their masters. Man creates his God and His Kingdom in the pattern of earthly rulers and their kingdoms. Jesus was no exception to this general rule. His God also was a Big Slave-Owner and the denizens of the Universe were so many slaves created by him to slave in his, slave-yard.'

This is the only key to the understanding of the parable. It is a parable of a barbaric age.

(17)—THE BARREN FIG TREE.

A certain man had a fig tree planted in the vineyard ; and he came seeking fruit thereon and found none. And he said unto the vine-dresser—' Behold, these three years I come seeking fruit on this fig tree and find none : cut it down ; why doth it also cumber the ground ?'

And he answering saith unto him, —' Lord let it alone this year also, till I shall dig about it, and dung it ; and if it bear

fruit thenceforth, well ; but if not, thou shalt cut it down." Lk. XIII. 6—9.

Here the owner of the vine-yard stands for God, the vine-dresser for Jesus, and the barren fig tree for the Jewish leaders

In this parable we have the description of a vacillating God who is about to slay some people, but refrains from doing so at the intercession of Jesus. The suggestion of Jesus is excellent. It means that the mind of the people should. be systematically trained. But its value is lowered when he sets a time limit.

(18)—DOGS.

On one occasion Jesus said :—

" It is not meet to take the children's bread and to cast it to the dogs' (Mtt. XV. 26 ; Mk. VII. 27).

Like Luke IV. 23, this saying May also be called a parable.

Here the Gentitles are called " *dogs.*" How uncharitable !

(19)—DOGS AND SWINE.

The following passage is found in the Sermon on the Mount (Mtt. VII. 6).

' Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under feet and turn and rend you."

This also may be called a parable (*vide* Lk. IV. 23).

No self-respecting gentleman can now bemean himself by calling others ' dogs ' and ' swine.' However guilty a man may be, he is still our brother, though an erring one.

Jesus asks his followers not to preach truths to these men —lest they turn and rend " them. The motive is unworthy ; it is cowardice.

(20)—THE GOOD SAMARITAN.

(Luke X.)

In reply to a question put by Jesus, a lawyer said—

" Thou shalt love.....thy neighbour as thyself " (Luke X. 27).

But that lawyer then asked Jesus :—

" And who is my neighbour ?"

In this connection Jesus spoke this parable :—

'A certain man was going down from Jerusalem to Jericho ; and he fell among robbers which both stripped him and beat him and departed leaving him half dead.

And by chance a certain priest was going down that way ; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he was moved with compassion and came to him and bound up his wounds, pouring on them oil and wine and he set him on his own beast and brought to an inn and took care of him. And on the morrow he took out two pence and gave them to the host and said, 'Take care of him ; and whatsoever thou spendest more, I, when I come back again will repay thee.'

Which of these three, thinkest thou proved neighbour unto him that fell among the robbers ?

And he said—'He that shewed mercy on him.'

And Jesus said unto him, "Go, and do thou like-wise." (Luke X. 29—37).

This parable is considered to be one of the best. The example of the Samaritan is excellent and Jesus rightly asked the lawyer to follow his example.

But the parable, *as it stands*, is of questionable value ; and in fact the love that it preaches is purely mercantile. Let us explain. (1) We are asked to love our neighbour. (2) Then the question arises "who is our neighbour." (3) By the parable of the Samaritan Jesus explains that our benefactor is our neighbour—(4) Hence the necessary conclusion is that—"We are to love our benefactor."

The parable teaches also that those who do not show us kindness are not our neighbours.

Are we then not to love them ?

The commentators have found themselves in a quandary and have tried their best to find a loop-hole to come out of the difficulty. According to the majority of them, the very question is wrong. It is the lawyer who is to blame. Instead

of asking '*who is my neighbour*,' he should have asked—"*To whom can I be a neighbour*." (*Vide* Cambridge St. Luke. Greek p. 108 ; Plummer's Lk. p. 288 ; Wordsworth's Greek Testament, Vol. I, p. 210 ; Trenche's Parables, p. 326; Bruce, Parabolic Teaching, p. 352, etc., etc.,)

What these commentators mean to say is that the answer is right, but the question is wrong !

But the view of Professor J. Drummond is more reasonable. He says :—

Trench, in his valuable work on the parables, frankly admits the difficulty and declares that the parable is no reply to the question. He believes it to be in effect a rebuke to the question, teaching that love does not pause to enquire whither it shall direct its energies, but pours itself forth freely upon all, asking not 'who is my neighbour ?' But whom can I benefit ? This is a striking and beautiful view. But it does not seem to be satisfactory. That Christ himself intended to answer the question is apparent from his words at the end of the parable : "which now of these three was neighbour to him that fell among the thieves ?"—a query which certainly implies that one was more truly a neighbour and more worthly of love, than the other two and appeals to the lawyer to determine which of the three it was. Besides Christ does not appear ever to have inculcated this indiscriminating love. He does not require us to look upon the cruel murderers and the devoted saint as equally our brethren. No doubt, he enjoins upon us a love which will shed its beams on the evil and on the good; yet he admits that some may legitimately be to us heathen men and publicans. And we cannot imagine that he himself recognized the same spiritual kindred in Judas and in John. We may yearn to do good to the utmost criminal but we cannot feel bound to him by any holy communion. It is, therefore, no narrow and unloving spirit 'which prompts us to ask who is, in the highest sense, our neighbour with whom shall we clasp hands of fellowship, how shall we recognize those whom we ought to regard as most truly our brethren" (*The Way of Life*: vol I: The Parables of Jesus: pp. 187-188).

Drummond's interpretation of the parable and eloquent defence of Jesus confirm our own views.

" We are to love our neighbours ; and our neighbours are they who love us."

We cannot call this standard of morality very high. It is purely mercantile.

(21).—THE SOWER (Mtt. XIII).

Jesus said :—

Behold, the sower went forth to sow ; and as he sowed, some seeds fell by the way side and the birds came and devoured them : and others fell upon the rocky places where they had not much earth : and straightway they sprang up, because they had no deepness of earth : and when the sun was risen, they were scorched ; and because they had no root, they withered away. And others fell upon the thorns and the thorns grew up and choked them and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty " Mtt. XIII. 1—8.

At the request of the disciples Jesus explained the parable thus :—

Hear then ye the parable of the sower. When any one heareth the word of the Kingdom, and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word and straightway with joy receiveth it ; yet hath he not root in himself but endureth for a while ; and when tribulation or persecution, ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word ; and the care of the world and the deceitfulness of riches, choke the word and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it, who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty " (Mtt. XIII : 18 - 23.)

It presents a faithful picture of the human heart and portrays our dangers and our needs and speaks to us with a voice of solemn warning. (Drummond).

But Jesus asks us to believe in the existence of Satan who undoes the work of God.

(22).—THE SONS OF THE BRIDE CHAMBER.

" Then came to him the disciples of John saying ' why do we and the Pharisees fast oft, but thy disciples fast not ?'

And Jesus said unto them :—

" Can the sons of the bride chamber mourn as long as the bridegroom is with them ? but the days will come, when the bridegroom shall be taken away from them and then they will fast " (Mtt. IX. 14—15)

(23 ; 24)—OLD GARMENTS AND OLD WINE-SKINS.

Then Jesus continued :—

And no man putteth a piece of new cloth upon an old garment for that which should fill it up take from the garment and a worse rent is made. Neither do men put new wine into old wine-skins : else the skins burst and the wine is spilled and the skins perish : but they put new wine into fresh wine-skins and both are preserved" Mtt. IX. 16—17. (Lk. V. 33-39 ; Mk. ii, 18—22).

Here in Mtt. IX. 14—17. Jesus spoke three parables in the same connection. The first is the parable of the bride-chamber and the other two are (i) the parable of the old garment and (ii) that of old wine-skins. ' He was a man of sorrow ; there was ever in Him a deep sadness ' (Bruce p. 299) But in the first of these parables his mood is one of joy.

The remaining two parables have become proverbs ; but his conclusion is false. The general rule is that the new must be assimilated to the old. This is called the Law of Apperception. There may be an exception or two but in ninety-nine per cents of cases it holds good. The old cannot be entirely ignored ; unconsciously and sub-consciously reformers are influenced by the old. In no sense was the religion of Jesus a new one; he was a Jew and followed Judaism and frequented the temple for worship and offered bloody sacrifices. He asked his followers also to follow the precepts of the Pharisees and the Scribes (Mtt. XXIII, 2—3).

(25) -THE PHARISEE AND THE PUBLICAN.

Jesus said

"Two men went up into the temple to pray ; the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself 'God, I thank thee that I am not as the rest of men—extortioners, unjust, adulterers or even as this Publican. I fast twice in the week and I give tithes of all that I get.'

But the Publican standing afar off would not lift up so much as his eyes unto heaven, but smote his breast, saying—"God, be merciful to me a sinner."

I say unto you this man went down to his house justified rather than the other ; for every one that exalteth himself shall be humbled but he that humbleth himself shall be exalted." Lk. XVIII. 10 14.

Self-laudation is always disgusting, especially when it is conjoined with humiliation of other persons. The spirit in which the Pharisee offered thanks is highly offensive. The proper spirit should have been to thank God humbly for having enabled him to overcome the worldly temptations.

In this connection we may quote a thanks-giving of Jesus.

"I thank thee, O Father, Lord of heaven and earth that thou didst hide these things from the wise and understanding and didst reveal them to the babes." Matt. XI. 25; Lk. X. 21 (R. V.)

This passage is a literal translation of the original Greek text ; every Greek word has been literally translated and the Greek construction also has been retained ; no word has been omitted and nothing has been added.

Now we find here that Jesus thanked God for two reasons *viz* :—

(*i*) First for hiding these truths from the wise ;

(*ii*) Secondly for revealing them to the babes.

In the translation these two reasons are given in two independent sentences connected by "*and*." In the Greek text also there are two sentences connected by "*kai*" which means "and." God favoured the babes (*i.e.* the disciples

of Jesus) and disfavoured the wise. Jesus was thankful for both these facts. God chose to proceed in that way and that choice, thought Jesus, was good. He thanked God for that choice also. This is expressed in the next verse (Mtt. XI. 26) "Yea, Father for so it was well pleasing in thy sight."

It means—"Yes, Father I thank thee that such was thy chosen purpose (*Vide* Maffat's translation).

Pharisee's thanks-giving was extremely vulgar but the thanks-giving of Jesus offends the finer sensibility of religious minded. How can we thank God for hiding truths from the wise ? Jesus should have thanked God for the favour shown to his followers and should have prayed that the same favour might be shown to the wise also.

We approve the thanks-giving neither of the Pharisee nor of Jesus.

The spirit shown by the Publican is praiseworthy.

In our next article we shall comment on eleven parables and in conclusion give a summary of the whole.

THE NEGRO OUR ARYAN BROTHER.

(By Pt. Chamupati, M. A.)

I call the Negro my Aryan brother, as by and by the impression is gaining ground on me that in some remote past the Negro race must have been at least culturally Aryan. As to whether they belong ethnically to the same grounp I have neither the materials on which to build my theory, nor the requisite qualifications to form an authoritative opinion. The difference of colour may be the result of different climatic conditions. To the same or some kindred cause may be due the distinct physical features, which in the eyes of the modern anthropologists mark out the Africans as a separate race. For has not the Aryan in Europe developed the blue eye, which distinguishes him from his black-eyed fellow-Aryan of the East ? What we are at present concerned with is not the *physical but the mental Negro.* The latter exhibits in his social and intellectual heritage features which establish his

unmistakable affinity with the Aryan. I shall in my present article, set forth a few of these points, which appear to me most salient, and leave it to the reader to judge how far my conclusions are rightly formed.

I. Almost all African tribes get their members circumcised before performing their marriage. There is one, however, named *Kavirondo* that scrupulously avoids this, to them sacred operation. Its home is in the neighbourhood of Kisumu. Every member of this tribe keeps a tuft of hair at the crown of the head, the rest of the head being either shaved clean or shorn. Asked as to what purpose this tuft serves, they will tell you it is simply a sort of ornamentation. The prevalence, however, in this whole tribe, in common with a few others, of what an Arya will naturally regard a counterpart of his *SHIKHA*, which not even those absolutely indifferent to the æsthetic appearance of their person are found even by chance to miss, coupled with the absence, among this tribe alone, of the Semitic practice of circumcision, is not without its significance. The Muhammedan influence* has for some centuries been at work among the Africans. It has not been able to spread among them the essentials of the ISLAMIC faith. A few of the social observances of the Muhammedan people appear, however, to have, by infection, permeated the masses. Here is a tribe that has withstood the insidious onslaught of alien culture, in the face of which it has preserved intact an ancient symbol, which, as its fitful existence in other tribes also shows, may, in former times, have possibly been a feature of the whole Negro race.

2. By far the bravest of the East African tribes are the Masais. They are a pastoral people, living on milk and blood of which generally they form a mixture. Blood they draw from a vein in the neck of their cattle by boring into it a hole, which they know how to cure and close immediately. They eat also flesh of animals which they kill with their own

* All authors on African tribes that I have so far read are agreed to circumcision having been introduced by Muhammedan influence.

hands. Their principal weapons are the lance and the shield. To kill a tiger or a lion is a sport with them. Their lance never misses its prey, which it is a pleasure with them to fight and fall to singlehanded. The Masai youth, as he comes of age, is required to leave his home. He has a free permit to stay in whatever village—a honorific title for the cluster of temporary huts in which the Masais dwell—it suits the fancy of the young romance-lover to honour with his visit. The women of the village consider it their duty to make him comfortable as regards food and lodging. Ask an old dame why she is solicitous about the welfare of a stranger, she will reply, her son too might be similarly the guest of an aged dame in another village. She thinks of her own youngster as she sees before her a young Masai come to ask shelter of her home. The sentiment is exactly the same as attributed to ancient Aryan mother-folk who awaited the advent of a Gurukula Brahamachari in search of his own and his Acharya's daily food. Perverted no doubt is the age of begging as also the mode of life which was a necessary concomitant of the privilege to be looked upon as the offspring not of a family but of the community at large. The Masai youth, instead of observing, during the days of his wandering, strict celibacy, which has of course, been his characteristic in the earlier part of his life, is at liberty to indulge in sexual pleasures and even excesses. The practice alone of being regarded in the days of blossoming youth as a common asset of the tribe, and being nourished at the expense of the community which the mother-folk so spontaneously and lovingly bear, is a possible remnant of good old days when the black-skinned Krishanas received their education in company with Negro Sudamas. It is after this wandering campaign in which are spent some of most vigorous years of his youth that the Masai takes to him a lovely wife and settles down.

This tribe, alas, is dying away. In the early days of British occupation of East Africa, it offered very sturdy resistance, but had at last to submit to superior arms and mechanically mowing artillery. Even to-day the Masais look down

upon manual or menial labour for the sake of others. They will not be servants or coolies as most of their other fellow-Africans have consented of late to become. Their movements are confined now-a-days within a tract, at a short distance from Nairobi, set apart for them by the government as "Masai Reserve." Water in this tract is scarce and their cattle on which they depend for their subsistence, are, for want of fodder and beverage, dying. Occasional risings, to which the ferocious nature of the Masai prompts him, bring them in conflict with highly equipped battalions which shoot them down relentlessly, so that for a generation or two the tribe is bereft of its sturdy youth. The new generations are naturally weaker in physique than their predecessors. The Masais are, in fact, biding their days, and if the present trend continues, the time is near when this self-complaisant community will be a memory of the past, of which the minstrel may sing, but of whom curious humanity will in vain look for a living vestige.

3. Marriage among East Africans takes place at a ripe age. A member of the Kikuyu tribe, whose habitation is on the banks of the Kikuyu lake, a wonder of East Africa, consisting of an expanse of water covered all over with a thick layer of earth overgrown with grass so that you may walk over it from one side to the other, whence the city and suburbs of Nairobi draw their supply of water, told me that circumcision takes place among them when they can easily carry a load of at least 60 lbs. on their back. A cord is at the time hung round the neck of the newly recognised adult and worn so as to pass over the left shoulder and under the right armpit like the Yajnopavita of the Arya. Then if he can afford to give away cattle, he can get a wife. Of the "Arsh" marriage of Manu, the gift of a number of cows and oxen on the part of the bridegroom for the purposes of *Yajna* forms part. While Manu has an express commandment prohibiting the acceptance of even a grain—*anu api*—in lieu of the bride, in East Africa the custom appears to have degenerated into the form of a barter, so that wives are now-a-days considered here as

no better than chattel. Their number is the measure, of the wealth a man possesses, and they are inherited like other property. Those who have born sons remain with their sons as mothers. Others become slaves of the heirs of their late husband. Polygamy is rampant. Marriage among near relatives is, however, looked upon with disfavour. Nearest cousins never marry nor do pairs where relationship is known. A point on which the Aryans of India can take a leaf out of the book of their East African brethren is that during the period of suckling their children, which extends generally over two years, the women are kept apart from their husbands. Among *Nandis*, a tribe of which I shall speak later, coitus is forbidden during pregnancy too. A. C. Hollis observes in his book "The Nandi" :—"A man must abstain from cohabiting with his wife as soon as she finds she is pregnant." (Page 66). And again :—"Menstruous girls and women keep themselves in seclusion. They must not cook food or shake any-body by the hand." (Page 82). Rev. C. T. Wilson, author of "Uganda and Egyptian Sudan," notices the former of these features in the life of the Waganda tribe. At page 187 of the first volume of his book, he writes :- "The law is that when a woman has borne a child, she must live apart from her husband for two years, at which age the children are weaned ; and the king and principal chiefs have establishments in the country where their wives are sent for that period."

By this latter quotation I have anticipated my next article in which I am thinking of noticing the customs of Uganda, confining myself in my present contribution to Kenya alone. My Uganda tour is to begin in a few days, in the course of which I hope to see representatives of the tribes living in those parts, and thus acquire first-hand information as regards conditions that obtain there. Philological evidences in support of my hypothesis too, I mean to set forth in the same paper.

4. Some twenty miles from Kisumu are the Nandi Hills, called after the tribe bearing the same name fortressed in that

region. I have already had occasion to refer to this people. Among them divorce can take place only if the wife is barren. They observe rites with recitations, parts of which seem to be simply translations in Nandi of the Aryan ceremonial. For instance, when building an edifice they perform a sort of *Sanskara* in the course of which the following formula is recited :—

Asis ! Konech sapon.	God ! give us health.
Asis ! Konech cheko	God ! give us milk.
Asis ! Konech uindo.	God ! give us power.
Asis ! Konech pak.	God ! give us the eluisine grain.
Asis ! Konech Kii tukal nemie.	God ! give us everything good.
Asis ! tuk—w—ech lakok ak tuka.	God ! guard our children and cattle.

Compare with the above the following verse of the Veda:—

Annapate annasya no dehy anamivasya 'susminah' prapradataram tarisa urjanno dhehi duipade chatuspade.

Master of food ! give us food, wholesome and invigorating. Bless the giver. Give strength to our bipeds and quadrupeds.

The similarity will strike even the casual reader. Fire is maintained in the house of every Negro. Some of the tribes, notably the Nandi perform some of the most important of their ceremonies in the presence of sacred fire. Cow-dung is freely used in the house of the Negro. Some tribes regard it as a means of purification. The Nandis consider the bearers of a funeral bier to have by that process incurred impurity, to shake off which they must bathe.

I have no hesitation in confessing to the reader how incomplete I feel my study of the Negro to be. I have taken care to describe in its full setting, without suppressing any detail which may go against my theory, every point of which struck me as bearing testimony to a possible congenital or cultural relation between the Arya and the Negro.

In striking contrast with evident similarities there are a host of detail of the same customs and ceremonies so heterogenous and un-Aryan as to shock the sense of decorum and decency of an Arya. It is not my purpose to ignore or explain away differences. The affinities to me appear inexplicable except by the hypothesis of inter-relation of some remote past. Among the features above noted there are many which can be associated with no other culture than the Aryan. And if the Indian, with infinite advantages over the African in that his scriptures have been preserved and that he has been the chosen trustee of Aryan culture in the days of its decadence, has developed in his own country discrepancies so wide that different sections of the populace seem to be inheritors of some irreconcilably antagonistic cultures, it is no wonder that the Negro whom destiny has subjected to infinitely more tremendous impacts, internal as well as external, should present to-day such a disfigured portrait of his former self. The features he has maintained, distorted though and sometimes even irrecognisable, are yet in places distinct enough to strike the imagination of the ethnic student. They draw me irresistibly to the " black. Nigger " whom I hug to myself as my own, and on the day sacred to the memory of my master, I can think of no better resolve to stir my breast than that in the loving embrace of the Bala Brahamachari, whom in the terminology of the *Shastras*, we should all call *Pitamaha*,we should again become one.

THE CURSE OF HINDUISM.

(By S. Ranga Iyer, M. L. A.)

The Editor of *Prakash* (Lahore) asks me to do an article for the Dayananda Memorial Number. I am afraid he must be sorry—at any rate some of his readers—for the invitation because of my answer—the subject of my article is " The curse of Hinduism "—I might as well call it " The curse of Hindustan."

Our patriots, Sanyasis and politicians have been responsible for much egoistic literature on "this Punya Bhumi" of ours. Swami Vivekananda whose feet I bear on my head, used to call it "Punya Bhumi." I am afraid the *punya* of the past has yielded place to *papa* in the present. Aryavartha is today un-Aryan. The ancient land of bliss is a land of curses and crimes today.

We have been grumbling against foreign rule. I have been a loud grumbler myself. But I am fast coming to the conclusion that a nation gets the government it deserves. Foreign rule is *sine qua-non* of national deterioration. We have lost the national virtues which made us great in the past. We have become robbers and thieves,—robbing our lives of its beauties and duties—stealing the greatness of the past to camouflage the meanness of the present. We are a degraded people, We are vain. We are quarrelsome. We are idle. We are lutus-eaters, money-grabbers, vile locusts in creation, flatterers of aliens, apes of the West, or torturers of the Vedas to suit our purposes. Worst criminals on God's good earth quoting scriptures like the devil to defend the ungodly, the unmanly, the inhuman, the diabolical horrors which we practise and perpetrate. Hinduism has become a curse to cover a multitude of sins and loathsome vices. No wonder Hindustan is punished by God with loss of freedom-

I have in mind the degradation of the Hindus as untouchables. Those who talk loud against the crime of untouchability are also those who commit the crime in their daily life. Who are the Hindu leaders today? Men who have not the courage of their conviction. I do not want to name names. But there are loud-tongued leaders who denounce untouchability but who will not drink water at the hands of an untouchable—who will not eat the food cooked by an untouchable even if he happens to be cleaner than their own Brahmin cook—who will ask their sons and nephews

to perform *prayachitta* soon after their release from prison even though they went there as happy pilgrims of the national struggle to the temple of freedom. This is as much true of the United Provinces and Upper India as of the benighted Madras and Southern India.

We open temples in numbers and get reputed men to lay the foundation stone of god. But our temples are worse than brothels--especially so in South India. Untouchables cannot go to the temples which keep dancing girls to amuse the deities and please its worshippers. Indeed it must be an awful Hindu god who cannot get on without prostitutes and who will be polluted by the presence of an untouchable. No wonder that thousands of villages belonging to the untouchables have embraced Christianity and Islam especially in the South. Why condemn the Padri? Why denounce the Mussalmans? Mad dogs deserve no pity and the maddest of mad dogs are the Brahminic brood whose life for several dark yugas of Indian history has been an aspersion on religion, truth, humanity. It is a pity that Mahmud of Gazni did not convert entire India to Islam. It is equally sad that the British eschewed fanatic missionary propaganda from their conquest of India. I would rather have Hinduism wiped off the face of the earth as a terrible nightmare, a blighting curse than that it should tolerate the practise in its name of the horrible crime of maltreating the poor and helpless people who have been clinging to the rotten corpse of Hindu Society notwithstanding the yugas of horrid hell-fire in which they are steeped so that Hindu Dharma may live unpolluted! No wonder Hindus have been condemned by their own action to perdition. No wonder the Vedas are buried thousand fothoms deep in the bowels of the earth. Hinduism is to-day like capitalism a possession of blighters who trade in its name. The Brahmins are the prodigal sons of Hindu religion thriving on the fatted calf of superstition, witch-craft, priest-craft, caste superiority, feminine inferiority and so on and so forth.

Who amongst the Hindus are more depraved than the so-called Brahmins ? An English lady who believed in the transmigration of the soul was telling me that she would rather be born as a cat or a dog or a donkey than a Hindu woman. Was it not Manu who said :—

Duteous girl obeys her father,
Husband sways the duteous wife.
Son controls the widowed mother,
Never free is woman's life.

The Hindu husband can marry a thousand wives and keep a harem of concubines and mistresses but the Hindu Religion-in-practice cannot let the girl divorce the cad and blaguard of such a husband. An old rogue of three scores and ten can marry a young girl of twelve and leave her a widow to mourn her lot for the rest of her life—a child widow whom her high caste prevents to remarry. Some of these children-in-agony run away with a kind non-Hindu or a brothel-keeper who are to them better guardians than their own religion. As heaps of evil omen, these innocent widows are looked down upon by the believers of the great Hindu religion. Such a religion deserves to die the death of a dog. It is a curse, a blight, downright perdition.

And what are our sacred places ? What I ask, is Haridwar ? It is really *papadwar*. It is worse than a brothel. Pandas and priests and old women play the part of pimps there. The adultery that is going on in Haridwar is an incredible reality. Not that there are not good men there who feel the crime, but what can they do to prevent the moral wrongs inevitably associated with a criminal Society which violates the laws of God, nature and man by denying to women the equal rights of men; which condemns them to an unnatural life of widowhood when youth craves for life, when beauty calls for admiration, when nature enjoins enjoyment and satisfaction of physical desires which cannot be overcome except by the few superhumanly endowed.

Good men in the Punjab like Sir Ganga Ram have been struggling against the adversity which condemns Hindu widows to a life of damnation. But these good men have failed, are failing, because they have to struggle against the religion which is interpreted to tolerate nay to impose these crimes and curses.

Swami Dayananda Saraswati, Swami Vivekananda and others tried to raise this Hinduism from the gutter. "Behold the star of Vedic truth which shines resplendent on the horizon," said they. But alas! the star has sunk into ditch water. It cannot emerge so long as we go on building more temples and planting more Peepal trees. "Hinduism" is the religion-in-practice of the Hindus, those who live in Hindustan. "Hinduism" is a monster. It is not the Aryan religion. It is not Krishnaism or Ramaism or Buddhism or Aryanism. Christianity is the religion preached by Christ; Mahomedanism is the religion preached by Mahomed; Buddhism is the religion of which Buddha was the prophet, Aryanism was the Vedic religion of the distant past—but alas. Hinduism is a reptile that feeds on the Vedas, that pollutes the pure spring of religions with Shastras, interpretations, fables and superstitions. So long as the poisonous reptile of Hinduism is not killed and cremated, not all the sacred waters in the Ganga, the Yamuna, the Saraswati, the Godawari, the Narmada, the Sindhu and Kaveri can wash our society of its follies and impurities. Dayananda, Krishna and Buddha tried to purge Hinduism. Hinduism cannot be purged because it is wholly impure. It must be abolished as also its false temples and its base rituals which have no sanction in the Vedic truth. Die Hinduism so that the Vedas may once again dwell in our midst in all its pristine purity. The key to kill Hinduism are the Satyartha Prakash and Bhagawat Gita. The road to recover our lost Dharma is to break the false leaders who owe lip homage to abolish-the-untouchables, marry-the-widows, divorce-the-rakes propaganda and observe

it in their own lives. Break these false gods and fling them on the rubbish heap. Let Hinduism, the moral dung-heap of priest-craft and superstition cease. Let Aryanism, Vedantism, the Vedas prevail.

SOME THOUGHTS ON ANCIENT INDIAN CULTURE AND CIVILIZATION.

(Dr. Radhakumud Mukerji M. A., Ph. D.)

I feel honoured by the kind request of the Editor of *Prakash* that I should send a contribution for the annual Rishi Number of his widely-esteemed paper. Unfortunately, his request has just been delivered to me at Mussoorie where I have been living like a wanderer, away from my books which alone could have enabled me to give some kind of suitable response to that request. I can therefore, but content myself with writing a few lines embodying some general observations on the particular type of thought and culture for which the Indian Rishis, the real makers of Bharatvarsha, have stood through the ages. And yet even this particular theme which suggests itself to me as an appropriate one for the Rishi number of the *Prakash* hardly lends itself to a general, and much less, a brief and casual treatment such as I have been proposing. What I am, therefore, going to say on that vast and profound subject must not be understood or expected to represent any sustained discourse with any organic unity, or following any well thought out design, but rather some observations made at random.

The thought and culture of the Rishis are best found in their characteristic features, in their highest, and normal, form and strength, in that part of Vedic literature which goes by the name of the Upanishads and Aranyakas. It is, therefore, to these works that we must turn to understand the essentials of Hindu Culture and Civilization. Though these are supremely philosophical, and profoundly metaphysical documnts, yet they cannot escape from the geographical

and social background and environment with which they are inextricably bound up, and inevitably betray the secular life of the times in which they were produced. The historian can thus wring out of these philosophical and religious books ample material for constructing an account of the civilization of the age which is unique in the whole course of Indian History for the height of its intellectual and spiritual achievements.

Some of the more important Upanishads like the Brihadaranyaka and Chhandogya purport to record the proceedings and transactions of learned assemblies or philosophical congresses which were convened by the kings of the times to pay their homage to learning. King Janaka of Videha was the most distinguished of such kings who summoned to his court all the learned men of the Kuru Panchala country (roughly the country from Delhi to Lucknow) to meet in a conference for purposes of debates and discussions between the exponents of different philosophical systems and schools so that the merits of each might be thrashed and brought out. Such a conference lasted for days together, and the successful disputant who could maintain his own philosophical position against all attacks and silence all criticism by his answers, not only won for himself the first position among the philosophers of the times but won for his system and theories also a similar position of acknowledged pre-eminence and popularity. At the conference under Janaka (which, by the way, was perhaps our earliest literary conference) the position of primacy among the philosophers was won by Rishi Yajnavalkya not merely by his superior intellectual ability and powers of debate but also by the superiority of the philosophy he stood for, the superior soundness and comprehensiveness of his doctrines, the adequacy of his system which could give satisfactory explanations of the many perplexing and profound problems of life and death, soul and immortality, which were put to him by the exponents of the other philosophies and systems in their search for their correct solutions. In fact these, problems, as Prof. Deussen has justly remarked, have defied solution

to this day and Yajnavalkya's answers to them mark him out as one of the greatest philosophers. The royal recognition was given to Yajnavalkya in king Janaka's gift to him of 1000 cows with their horns hung with strings of gold-pieces, but greater than that royal recognition was the recognition given by the country to Yajnavalkya as the father of Hindu Philosophy. Yajnavalkya first laid with a scientific precision and logical vigour the foundations on which the later Hindu systems of Philosophy have been built up. The entire stream of Hindu philosophical speculation may, indeed, be traced to the Upanishads as its source, and in the Upanishads the outstanding philosophical figure is that of Yajnavalkya.

It will thus be evident that Literary Conferences were conceived of in ancient India as suitable agencies for the spread of learning by means of the public debates they organised for the truths to be threshed out. This is the way of the British Association and all such learned conferences to this day. Secondly, the Upanishads point to the enthusiastic homage, and the lavish patronage, extended by royalty to learning in those days. They tell also of the type of royalty of those days as illustrated in Kings like Janaka of Videha, Asvapati Kaikeya, Ajatasatru of Kasi or Pravahana Jaivali, whose passionate love and cultivation of learning, and the highest knowledge, made them easily the intellectual leaders of their peoples, besides being their political leaders. King Janaka figures in the Upanishads as one of the leading philosophers who once even imparted instruction to Yajnavalkya in certain abstruse doctrines he had made his own, though in his time he was later on taught by his whilom pupil. The court of Kasi under her learned king Ajatasatru attracted to itself a concourse of scholars of the times, the proudest of whom, Dripta Balaki Gargi, who challenged the intellectuals of several provinces, had her pride humbled by the superior erudition and knowledge of the prince of Kastu Pravahana Jaiwali, the king of the Panchalas, enlisted himself as a regular student of the Academy of Philosophers called in the Upanishad the Panchala Parishad whose sittings he daily attended from his palace. Later on he appears in the

Upanishad as an original thinker noted for his mastery of certain special doctrines of Philosophy.

The Upanishads also tell us in connection with the philosophical Conference at the court of Janaka how one of the philosophers who had actively participated in the debates and discussions in public was a learned lady of the name of Gargi Vachaknavi who sought to test the philosophical attainments of Yajnavalkya by putting to him the straight question whether he could say that he had perceived the Brahman or the Absolute as he could perceive a cow or a horse. The conception of philosophy or religion in India has always been that it should be lived and realised and should not merely be studied and learnt. It is to be understood that Gargi was only the representative of a class of learned ladies in the time of the Upanishads who could vie with men in their mastery of the highest knowledge and proved the equality of the sexes in respect ofintellectual attainments. If the Upanishads lay down national standard in matters of our culture and civilization, it is to be hoped we shall work up in that standard as regards the education of our women whom we have permitted to lag so far behind the men as regards intellectual pursuits and participation in public life.

In addition to Gargi, honourable mention is also made in the Upanishads of another learned lady called Maitreyi, the worthy consort of the Rishi Yajnavalkya who had another wife, Katyayani by name, of the ordinary humdrum pattern. The fame that was achieved by Yajnavalkya as the first philosopher of his time did not operate on him as the last infirmity of noble minds. The fame did not prove to be a fetter to bind him to the life of the world where alone it had its significance. The quest of the ideal which was never to be satisfied drove Yajnavalkya in his hoary old age once more to retire to the solitude of the forests where he had achieved his first enlightenment. Then the natural desire came upon him to invite others, if possible, to a share in that enlightenment, and preach the truth he had attained by his individual sadhana. This is how we see him in public places,

and assemblies at the courts of kings, vigorously participating in debates, only that the saving knowledge which was his individual possession might be known to all and not for any selfish desire for name or fame or wealth which was so liberally bestowed on him. Thus when his social service was accomplished, and his philosophy was established, he did not tarry a day longer in the world but quietly returned to the obscurity of the forests whence he came to investigate further in solitary contemplation the unknown and the unknowable. On the eve of this renunciation, he called to his side his two wives to announce his intention and divide his property, which was not quite inconsiderable in value, considering the royal bounties bestowed on him for his learning. Poor Katyayani, the good house wife, meekly submitted to her lord's proposals, but Maitreyi was a woman of far different stuff. Before accepting the position proposed by her husband, she put to him the preliminary question whether by her earthly possession, by her husband's lavish gifts, she would attain what was her heart's desire, *viz.*, immortality. Equally prompt and precise was her husband's reply: not by earthly possession, could she win the heaven of immortality, but only the pleasures which these could buy. Maitreyi's reply was not less spirited: "Give me only that by which I can be immortal, and not the things which would attach me the more to the life mortal!" Thus Maitreyi received from her husband the supreme gift of the highest knowledge, and became a Brahma Vadini. The Upanishads thus demonstrate the equality of the sexes as regards the highest education and learning and the freedom of their mutual intellectual and spiritual intercourse to their mutual benefit. Let us recapture in this modern age something of this liberty of learning and this elevated conception of the mission of the woman in national life!

While the Upanishads tell us of the intellectual life of the time that centred round the courts of kings that were its best patrons it must be understood that they themselves owe their origin not to the busy haunts of men, but to the solitude of the forests where alone they could be developed unhindered

by the distractions of social life. The case of Yajnavalkya taking recourse to the woods to develop further his philosophy is an illustration on the point. The very title of the class of works called Aranyakas tells us how some of the highest Indian wisdom is embedded in the books of the woods. The schools of higher learning in India were always the hermitages of the forest whence flowed the knowledge that has built India. As the poet Sir Rabindranath Tagore has somewhere stated, the civilisation of India has flowed from her forests and has not been the work of her cities. Her Vedic culture and civilization were due to her Rishis and to their plain living and high thinking in their solitary rural retreats and sylvan hermitages or asramas. Her Buddhist culture, too, originated in the woods of Gaya, in the deer-forest of Sarnath, and in the groves in the outskirts of cities like Rajagriha, Kapilavastu, and Sravasti where the Buddha poured out his teachings before his devout Sanghas or congregations. Later on, these teachings attracted to the Buddha as his devout disciples even the crowned monarchs and the merchant princes like king Bimbisara of Magadha, King Prasanajit of Kosala, or the commercial magna e Anathapindika. The culture that flowed from her forests ultimately inundated the whole of India.

These sylvan schools which had thus developed the entire thought and culture of India were like natural formation gathering round the nucleus of a great personality and were not artificially constituted like a commercial concern or a joint-stock enterprise such as modern schools very often are. The basis of such schools was the personal relationship between the teacher and the taught who were naturally drawn to him by the magnetic force of his character as much as his learning. Such a teacher was the maker of men. Our modern schools are not like vital associations, for their basis is the cash-venus and they are governed by artificial and mechanical rules. But life and growth cannot be trusted to such artificial constitutions. No wonder that our modern schools so largely fail of their purpose. Even our so-called national schools fare no better. Most of them are only

national in name with the perhaps possible exceptions of Shantiniketana and Gurukula which are trying to be national also in their actual working. Enough study is not yet made of our truly national ideals and practices in education. The early history of Indian education is yet to be written. As has been already indicated above, our national system of education is to be understood in its best and normal form in the Upanishads which constitute its richest results and the most complete justification. That profound philosophical literature which is universally admitted to register the high water mark of human speculation was after all but the product of those small schools, Ashramas, or hermitages, silently fulfilling their purpose in the solitude of the forests. Like the great and beneficent agencies of Nature, like the sun and the stars, they were "their glorious tasks in silence perfecting" (Matthew Arnold). Sytems of education must be judged by their results. The schools that could bring forth such literary creations as the Upanishads and could produce the minds that conceived them stand in no need of defence or vindication. They also set before themselves the highest concievable ideals in education. The subject they taught was nothing short of the highest knowledge, Brahma-vidya, the knowledge of the Atman or the Absolute—when that knowledge was won, it included all, or the intermediate and secondary, grades of knowledge.

Thus has ancient Indian culture been the product of these unique schools and systems of education. Besides producing the richest record in world's literature, they produced quite a beautiful crop of great men, most of whom attained to the pinnacle of perfection in their own spheres. Leaving aside the hoary Vedic Rishis of antiquity like Vasishtha and Vishvamitra, where may we find the equals of Valmika and Vyasa, Kalidasa and Magha in poetry, Panini, Katyayana, and Patanjali in Grammar; Kapila and Kanada, Gautama and Jaimini, Patanjali and Vyasa in Philosophy; Chanakya and Chandragupta, Asoka and Harasha as empire-builders and in statecraft; or lastly, Mahavira and the Budhha, Sankara and Ramanuja in spirituality and saintliness? The race of her

great men has not been extinct so long as India has been able to preserve her indigenous scheme of life and education against alien influences—Even mediæval India which was so largely left to herself and to her own self-governing institutions in the matters of her learning, culture and social and religious life, had carried forward unbroken the record of her great men represented by such universally adorned names as those of Chaitanya, Ramdas, Kabir, Guru Nanak or Tukaram. India has been expressing her soul through these great men that have appeared in all ages of her history so long as she has been able to retain in its integrity the eternal apparatus or machinery for the organisation of her social and cultural life which alone can make such great men possible. The external organisation of her life has evolved only in response to the inner needs of her soul, Her self-expression has determined its own means and modes, the spirit must choose its own embodiment.

CONTEMPORARY THOUGHT REVIEWED.

SCIENCE, SURVIVAL AND RE-INCARNATION.

The following taken from the current number of the *Occult Review* will surely interest our readers :—

Even physical science is finding itself driven to supporting the philo ophy of occultism. One of the most astounding statements of modern science is credited to Professor Charles Henry, a mathematician of the Sorbonne, according to a Paris correspondent of the *New York Times*. "Religion was right," he is quoted as saying. "The founders of religions were ahead of the scientists. They reached the same conclusion instinctively that we have at last reached slowly, painfully, by steps of infinite study and precision. None of us ever dies. That electrical radiation—call it personality, individual characteristics, soul, if you like, or 'biological vibration'—goes on and on. Set free by death, it seeks another envelope, because only so can it establish its equilibrium."

Careful consideration will reveal the far-reaching implications of this pronouncement.

This electrical radiation "not only can be, but has been measured and calculated. Every human being has such a radiation which is constant, unchanging, persistent, and indestructible."

Measuring these radiations [he continues] is a very delicate operation, but when they are calculated all kinds of other things can be deduced from them with unfailing exactness..... These constant and persistent radiations are common to both dead and to living masses, though they differ considerably from one another. But whether you are calculating them from a dead or living body, however carefully, laboriously, conscientiously you do that calculation, you always come up against the same thing—an unknown or unidentified force that is not accounted for under any of the old headings.

Repeat your experiment five, ten, a hundred times. Work on it day after day. You always find it there—an unknown power that leaves its traces unmistakably, and yet can never be laid hold of. That is the "biological vibration," the soul if you like, which by the fact of its existence both in living and dead masses, proves itself beyond the reach of the physico-chemical processes of death.

Death sets all kinds of biologiacal elements free by upsetting the equilibrium they had created life to obtain, leaving them independent of the laws that governed them while they were in equilibrium. And a complex psychic system set free by death may keep traces of consciousness. There you have an explanation of telepathy, and of the phenomenon of apparitions. It is also possible that a greater or less time may elapse before the elements succeed in finding another envelope, though they seek it instinctively. They have to in order to re-establish equilibrium. Call it reincarnation, for that is what it really is. ... .

Here is an interesting point [the Professor adds]. Personality, individual character, is of course simply another way of describing the quality of the biological vibrator or soul. And since that element in the compound we call man does not change in the coure of its various combinations (or rebirths) it is possible that there may be a relative conservation of the personality throughout all of them.

The Professor concludes by remarking that he is not preaching a new religion, or even a new fad. Suppositions, especially spiritual ones, are out of his line. When he sees facts he states them. It happens, he declares, that he has seen, tried and proved a fact never admitted by Science before—the fact of eternal ife.

If Profes or Cha les Henry is correctly reported, we shall doubtless in due course hear more about his investigations and if his deductions can be verified by independent research, then the value of the service rendered both to religion and occult science by the vindication of the highest spiritual intuitions of mankind will be inestimable.

Meanwhile, one of the most reliable and widely-read papers of Budapest, *Az Est*, a journal unsympathetic to psychic and occult matters generally, is responsible for a remarkable record bearing directly on this subject.

It appears that a young lawyer of Budapest was quite recently married, and set ont with his bride on a honeymoon trip up the Danube.

" I have never been there yet, " she explained ; " but I have already been to France and Italy. "

Everything went well until they reached Passau (Bavaria), where they changed steamers. As they proceeded up the river the young wife grew uneasy, muttering to herself : " How familiar the landscape is. " Presently she surprised her husband by clutching his arm excitedly and exclaiming :

" I must have spent years in this neighbourhood. I know it ! On the other side of that hill is a large pasture. A creek runs across it, and tall old lime-trees border the banks."

When this proved to be correct the husband began to wonder what was the matter, especially as his wife felt suddenly indisposed.

" I can't stand it any longer, " she declared. ' I feel that if we don't get off this boat I shall die. "

Anxious about his wife's condition, the husband decided to disembark at the next riverside village and take her to a doctor. This was done. On hearing the details the physician with a

knowing smile predicted that a day or two's rest would be sufficient to put matters right. But the girl would not hear of it. She steadily grew more excited.

"I must see this place at once," she said. "I feel as if I had something to do with it, as if something had happened to me here."

Her husband tried to calm her, but in vain. She broke away from his arm and hurried forward eagerly until she met an old peasant woman whom she stopped, and asked:

"Isn't there an old castle on that mountain?"

"Yes," was the answar, "but it is unoccupied. If you like I will take you there."

"Thank you, but I know the way," came the startling reply, and, followed by her husband, the girl hastened up the narrow mountain path. Having arrived at a dilapidated castle, the couple sought admission, whereupon the caretaker, who saw few strangers, made them welcome. True to type, the old man began his description there and then. "The last owner built this wing, but for the last fifty or sixty years the castle has been empty," he explained.

"I know! I know!" the young lady interrupted irritably. "What I am interested in is the knight's room."

The old man was startled.

"I could swear you have never been here before. How do you know all this?" he asked the young wife.

Heedless of the question, however, the girl pressed forward and herself led the way to the room. She seemed to know her way about the place better than anyone else.

"There is a locked room here: show it to us," she demanded. The old caretaker began to grow frightened, and crossed himself.

"Quite right!" he admitted, "but it has never been opened since I can remember, and the key has been lost."

"Nevertheless I must get in," the girl insisted. Underneath the old staircase hangs a big bunch of keys. Bring it here.

The missing key is among them.

Curiosity getting the better of his fear, the old caretaker obeyed, and brought the bunch, from which the girl selected a very old key.

"This is the one," she declared, and together they went to the ro m in question.

This door has been kept locked because there are two dead bodies in the room," the girl explained with growing agitation.

Fumbling in his excitement, the old man inserted the key and turned it in the lock. The door moved stiffly, the unused hinges grating harshly. Regardless of the fœtid atmosphere, the girl rushed in and drew back the heavy curtains from the window.

On the bed lay a skeleton, while on the floor, near a rusty dagger, lay a second corpse.

Pointing down with trembling finger, the girl exclaimed :

"This is the very room in which I was murdered," and collapsed in a faint on the floor.

A severe attack of brain-fever followed the shock, but, the report concludes, the doctors at the hospital to which the young wife was removed, believe she will recover, and may perhaps lose all memory of her terrible experience.

It is scarcely necessary to add that the medical men were "quite unable to account for the phenomenon."

While it must be admitted that the evidential value of the report would be increased by the inclusion of the actual names of persons concerned the omission is quite comprehensible under the circumstances. "That this event actually occurred, and in the way narrated," the *Az Est* correspondent remarks, "is vouched for by the most trustworthy authorities, and the record is therefore made public without further comment, as the incidents are regarded as absolute facts by all who have been brought in contact with them."

The number of such records is steadily growing, and, apart from theoretical considerations, the mass of evidence scattered about in various periodicals would, if collected, make a strong case for the reincarnation hypothesis.

REVIEWS AND NOTICES.

Torch Bearer by Professor T. L. Vaswani M. A., Price Re. 1-8. Published by the Dayanand Centenary Committee. Can be had from the "New Times" Office Karachi.

Professor Vaswani has now a recognised position in the field of Indo-English literature. He commands a facile pen and possesses a literary style which is at once the envy and despair of many an Englishman. In the work under review which is a rich offering placed on the occasion of the birth-centenary at the altar of the sacred memory of Rishi Dayananda by one who, though not a professed adherent of the great master, yields to none of his registered followers in his love and admiration for the Jagat Guru. In this beautiful booklet written in beautiful language and printed and bound in beautiful form Professor Vaswani gives inspiring incidents from the life of Dayananda and explains his mission and his message with a fervour which at once thrills the heart and stirs the imagination. The book is so superb that an English knowing Indian who has not read it has denied himself an intellectual and emotional feast which cannot have failed to tone up his character and enrich his mind. We commend it to all patriotic youngmen and youngwomen who are interested in the remote and immediate past of their country which, alone, can serve as the foundation of a magnificent future.

Voice of Aryavarta By Prof. Vaswani. Published by Ganesh & Co., Madras.

This beautifully printed small volume on thick Indian paper is a companion volume of the "Torch-bearer" and dwells upon the life and message of Rishi Dayananda. It is well-worth a study.

Youth and the Nation. By Professor T. L. Vaswani Published by Ganesh & Co., Madras. Price As. 4.

In this brochure Sadhu Vaswani passes in review the achievements of the builders of to-morrow that the modern age has produced and expounds in his inimitable style the message that they have to deliever to the youth of all nations particularly to the youth of India, It is an inspiring book which deserves to be widely read.

GURUKULA SAMACHAR.

Motto 1.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

There are signs of the approach of the pleasant season of the year. The season is on the border line between winter and early spring. In fact, winter is on its last legs but occasional rains like tonics used by an old man serve to maintain its vigour awhile. As regards health, the season is one of the best. There is no student in the hospital in these days. The weather is generally clear but occasionally cloudy also.

EXAMINATIONS.

The trial examination of the College classes came off in the first week of February. The final examinations

of the candidates for the Degree this year will commence on the 20th of February. The annual examinations of the remaining College classes will begin on the 7th of March and Adhikari examination (the final examination of the school course) will take place in the third week of March. The students are all busy preparing for their examinations.

THE ANNIVERSARY.

The Gurukula Anniversary will take place this year during the Easter Holidays in the first week of April, in the Gurukula gardens at Mayapur near the Haridwar Railway Station. There will be several interesting functions and conferences for people of different tastes and levels. Several eminent scholars besides Sanyasis, lecturers and Bhajniks of the Arya Samaj are expected to attend and add to the attraction of the occasion. The public generally are cordially invited to attend.

PRINCIPAL RAMA DEVA.

Principal Rama Deva left the Gurukula a few days back to attend Swami Dayanand's Centenary at Tankara. Thence he will go to Bombay to collect subscriptions for the Gurukula. He is expected back in the Gurukula in March next.

THE AYURVEDIC HOSPITAL.

The Ayurvedic dispensary has grown into a full fledged hospital. There is an indoor and an outdoor department. It is meant principally for the treatment of poor people of the villages round about the Gurukula. Patients are received and medicines are dispensed free of any charge in the two departments respectively. The students of the Ayurvedic College also examine and treat cases in this hospital as a part of their practical course.

PROFESSOR SANJHI RAM.

Professor Sanjhi Ram left the Gurukula the other day after having lived here for about six months. It was he who introduced the Boy Scout Movement in the institution and popularised it to such an extent that nearly all the College students joined it. His enterprising spirit, exuberant energy and unfailing cheerfulness were a source of inspiration to the students. He was presented with an address and a Sehbhoj was held in his honour on the eve of his departure.

VISITORS.

The Collector of Bijnor District visited the Gurukula the other day. He was shown over the premises by Principal Rama Deva. Babu Ganga Prasad M. A. Judge of the High Court Tehri State came to see Principal Rama Deva the other day.

SHIKSHA PATAL.

A meeting of the Shiksha Patal was held the other day under the presidency of Principal Rama Deva. Certain points regarding the approaching annual examinations were discussed and decided.

FACULTY OF MODERN STUDIES.

A meeting of the Faculty of Modern Studies was held the other day. The course of English Literature for the College Department was revised and certain desirable alterations and improvements were made in it.

Notice.

Very few copies left, apply at once.

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